

FOURTH SUNDAY AFTER PENTECOST  
FOURTH SUNDAY OF MATTHEW

Ὁ ΧΡΙΣΤΟΣ ΙΩΜΕΝΟΣ ΤὸΝ ΥἱὸΝ τοῦ ἑκατόνταρχου



*Icon of Healing the Centurion's Servant*

## A REFLECTION ON OUR READINGS FOR THIS WEEKEND

As we complete the fourth week after Pentecost, our readings are again taken from St. Paul's Letter to the Romans and St. Matthew's Gospel. Chapter 6 of Paul's Letter is entitled: "Death to Sin, Life in God" and falls under a section labeled: Justification and the Christian life.

Paul writes: *Thanks be to God, though once you were slaves of sin, you sincerely obeyed that rule of teaching which was imparted to you; freed from your sin, you became slaves of justice.... The wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.*

The rule of teaching that Paul refers to is, of course, the Golden Rule presented by Jesus: *Do unto others as you would have them do unto you and love your neighbor as yourself.* When we make unconditional love of others the sole rule of our lives, we prepare ourselves for eternal life which is to know God.

The miracle story that Matthew recounts does not focus on the miracle itself but, rather, on the faith and belief of the Centurion. The soldier doesn't invite Jesus to come to his house but, rather, asks Jesus to just say the word. He places absolute faith not only in Jesus' kindness but also in His ability to cure. The centurion's words are wonderful: *I am not worthy to have you under my roof. Just give an order and my boy will get better.*

Jesus' response is likewise wonderful: *I assure you I have never found this much faith in Israel.* Jesus recognizes the faith of the soldier and rewards him for his faith.

Would that we could have such faith. What is astounding is that the Centurion was a Roman soldier, someone who didn't believe in just one god as the Jewish people did. So his act of faith is even more meaningful.



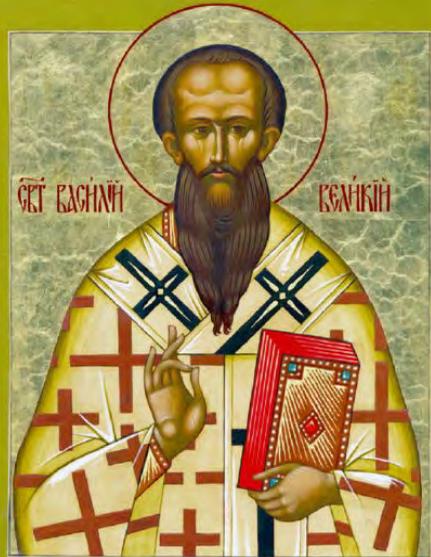
So this weekend we are called to truly become people of faith. This means, of course, embracing the Golden Rule and doing everything we can to live that rule. This means being determined to live by our faith and not base the way we treat others by the way that they treat us. This is the challenge. Can we live in accord with our beliefs and not allow the behavior of others to dictate how we behave. It means that we have to truly desire to be God's children and live in accord with His Spirit which He has given us.

## THOUGHTS ON GENESIS

In the last issue of this article I ended sharing with you, my readers, this idea: The Church therefore functions as a microcosm of the world, a pledge of mankind's restored destiny in the age to come. Our Original priesthood, lost through sin, is restored to us in Christ, and through that priestly ministry we Christians offer the world back to God through our praise, proclaiming the excellencies of Him who called us out of darkness into His marvelous light.

Now the serpent was more shrewd than any other living thing of the field that Yahweh God had made. He said to the woman, "Really! God actually said 'You shall not eat of any tree in the garden?'" And the woman said to the serpent, "We must eat of the fruit of the garden trees, but God said, 'You shall not eat of the fruit of the tree that is in the midst of the garden, neither shall you touch it, lest you die.'" But the serpent said to the woman, "You will not surely die! For God knows that when you eat of it your eyes will be opened, and you will be like gods, knowing good and evil." So when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and that the tree was to be desired to acquire prudence, she took of its fruit and ate, and she also gave some to her husband with her, and he ate. Then the eyes of both were opened, and they knew that they were nude. And they sewed fig leaves together and made themselves aprons.

The narrator now introduces another



character into his story with the words, **Now the serpent was more shrewd than any other living thing of the field that Yahweh God had made.** It is important in the first interpretation of this story to resist the temptation of importing lessons from a later Christian theology, forgetting we are still reading the literature of the ancient Near East. Questions of identifying Satan with the serpent will be examined later. For now we must read the story on its own terms. The serpent is present in the text not as God's evil cosmic adversary, but simply as one of **the living things of the field that Yahweh God had made.**

Hopefully this is beginning to make sense to my readers.

## QUESTIONS AND ANSWERS ON EASTERN CATHOLIC CHURCHES

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**Question: Is language and nationality the primary reason for so many different Eastern Catholic Churches?**

To a certain extent, both language and culture played a role in the development of the Eastern Churches, both Catholic and Orthodox. As the gospel was spread at the beginning of the church, the apostles and disciples who shared the good news worked hard to enculturate the message, to show how it fit within the lives of those who heard it. St. Paul, in his famous speech to the Athenians made reference to the *unknown god* and explained that we know whom we worship - he took what they already had and fit the gospel into it.

For this reason there is a local tie-in to the Scriptures by the church. Over time this developed into what we would today see as a group of national churches. Exceptions to this “accidental” process include Armenia, the first Christian country (the entire country followed their king in accepting Christianity, possibly as early as 301 but certainly no later than 314). Rus too, would be motivated by its leaders who embraced Eastern Christianity after they sent emissaries to Constantinople. Upon their return they claimed that they “knew not if we



were on earth or in heaven” in reference to the Liturgy. As a result of their trip, the “Slavic Greek Church” was established and St Volodymyr had the entire country baptized at the urging of his mother, St Olga. It followed the Byzantine Ritual and, eventually, established many of its own traditions, such as the use of language and hymnody. SS Cyril & Methodius, making use of the Greek alphabet, created the Old Slavonic language which was used in the services. Many of the Slavic Eastern Churches still use Old Slavonic. When I was ordained I had to learn Old Slavonic and led worship in that language.

Other regions also “customized” their worship styles. The local churches used the language of the people, which has always been a tradition in the Eastern Churches. In cases where there were multiple languages, one eventually became the “holy language that was used in the Church”.

So, we can look at the situation today and suppose that the churches have a national character and language, but that is really the result of their development rather than the goal of their establishment!

# St. Michael's Parish News

A Ukrainian Greek-Catholic Church in Dearborn Michigan



## PARISH VIRTUAL MEETING

I would thank all who participated in our first “Virtual Parish Meeting”. I know that some thought that we would be putting the plan together during this meeting. That, of course, would have been impossible since the Parish Council has spent several, lengthy meetings putting it together. With the number of persons that attended the meeting it would not have worked. We were able to receive some input, however, and are grateful for that. This was supposed to be an informational meeting so that when people showed up we would not have to go into great detail how we have configured the church building and the guidelines we have established. As we go along we may make adjustments to the plan.

I know that some concern was expressed about singing the Divine Liturgy. Our chant is a great part of our prayer. If you are concerned, perhaps it is better not to attend or, if you do attend, not to sing. People will be wearing masks, however, and all I have read is that choirs, where singers were not masked and asked to sing loudly, were vulnerable. I guess we're asking that you don't sing loudly and that you do wear a mask.

I know that this is a stressful time for all. I pray that we can soon get back to normal but I realize that experts tell us that it may be up to 12 to 18 months before we can do this. Our state guidelines state that people can gather in groups of 50 persons, but wearing face masks and practicing social distancing. I truly believe that our plan takes this into consideration.

We will continue to stream the Divine Liturgy each week for those who feel that they do not, at the present time, want to come to a live service. We include all in our prayers.

## LIVING THE NEW LIFE

As some of you may believe or not believe, I am on the same journey of life as you are and I don't even pretend to have all the answers. All of my writings are thoughts that I have about what life is all about. I am searching, believe it or not, just as much as you, my readers, to make sense out of life and to come to some true answers that will help me to live this life. I'm not saying that my answers are necessarily the right answers for you. I am saying that I truly believe that we all must wrestle with trying to find answers to some very basic questions about: God, life, ourselves, and the meaning of life. As I share my thoughts in this Bulletin, please don't think I have the real answers for you and your life. I am only trying to share with you my “journey through life.”



I know this much to be true. Life can be very challenging and confusing. It is so very easy to become distracted with regard to the true meaning of life. I can honestly share with my readers that I have frequently been distracted. I do believe, however, that the real solution is to set a “GOAL” for myself about what I want to happen in my life. The goal always brings me back to reality when I stray or get distracted.

I know that I first must truly believe that finding the answer for the “true meaning and purpose of life” is essential. When I don't have a clear picture of what I believe is the true meaning and purpose, I lose focus and lose myself.

So I would ask my (Continued on page 8)

# WORSHIP AND OUR DIVINE LITURGY

The Byzantine church ascribes its two liturgical formularies, which differ in their anaphoras and some other priestly prayers, to St. Basil the Great and St. John Chrysostom. The Liturgy of St. Basil appears under this name in all the manuscripts that have survived, the oldest of these being from the end of the eighth century. In the oldest codices, however, the name of St. John Chrysostom does not clearly and unambiguously extend to the entire liturgy, or, in some instances, to all the prayers peculiar to this liturgy. On the other hand, even the most consistent ascription of authorship in the text tradition is no guarantee of authorship in the historical sense.

As a side note, it must truly be remembered that they were not used by the early Church and only came into existence some 800 years after the foundation of the Church. What we use now is something that gradually evolved because of historical events and experiences. The original worship of Christians was a simple meal, that of the Last Supper, which also included the words and actions of Jesus, namely the consecration of bread and wine and the declaration that it was Him truly present when this action took place.

The non-historicity of such ascriptions is evident, for example, in the case of liturgical formularies that bear the name of an apostle or of an apostle's disciple. This kind of



ascription frequently amounts only to a profession of fidelity to the tradition of the local church in question and to its founders. Nonetheless, when the ascription is to a church Father of the fourth century, there is some possibility that the latter had at least a part in the formulation of the liturgy, that is, in the formulation of the nucleus of the anaphora. The likelihood increases when the same anaphora is used under the same name in churches of different liturgical traditions and when the attestation of the text and its authorship reaches back close to the lifetime of the Father in question. This is in fact the case with the anaphora of Basil.

The anaphoras of both Basil's and John's liturgies begin with these words: *Let us stand aright. Let us stand in awe. Let us be attentive to offer the holy oblation in prayer.* Both begin immediately after the recitation of the CREED. The anaphoras both include the words of Jesus and the invocation of the Holy Spirit upon the gifts!

## BEING HUMAN - BEING IN THE IMAGE OF GOD

As I shared in the last issue of this article, humankind is created according to an image - the Word of God - that we only truly know through the Incarnation. It is only through the Incarnation that we can truly understand what it is to be human. Hopefully my readers can understand this. It is one of the basic premises of our faith, Christianity, that we are created in the image of Jesus, Who is God Incarnate - Who is God enfleshed as a human being Himself.

What we know from our experience of being human is what it is to be unfulfilled and unchanged humanity, but to be in the image is, at the very least, to bear some trace of true humanity, unfulfilled humanity, and it is fulfilled humanity that we see in Christ. For the Word of God, in becoming man, became what we are meant to be. To be human is to have a nature with capacities, faculties, that are never properly realized in our original and are meant to be actualized through the experiences of life. We have a glimpse of these faculties in the Person of Christ.

There is an illustration of what this might mean in an essay recently

translated by Fr. Sergii Bulgakow on the Gospel miracles. He convincingly argues that it is a mistake to see the miracles as simply evidence of Christ's divinity (though that is the way of which they are taken by the Fathers, as a rule). they are evidence of the potentialities of the human when it

cooperates with Divine Grace - with the Holy Spirit Who is within us.

To sum up: being in the image certainly entails being rational and free, but that is not what it *means*; what being in the image means is having an affinity with God, not an natural affinity, but one granted us through God's grace, in virtues of which affinity we can know God, have some kind of communion with him. Put more

exactly, being in the image of God means being able to pray. One of the aspects of the language of images is that images are not just likenesses or pictures, but that they are derived from the original. An image of God is derived from God, its manifests him as a kind of theophany and the purpose of an image is to enable others to recognize the original, to draw them to the original. We are created in God's Image as seen in Jesus Christ.



# Schedule of Services

St. Michael the Archangel  
Ukrainian Greek Catholic Church  
6340 Chase Road  
Dearborn, MI 48126

Rev. Wayne J. Ruchgy, Ph.D.  
Pastor

Rectory: (313) 582-1424  
Cell: (313) 580-4412  
WRuchgy@gmail.com

## LITURGY SCHEDULE

**Sundays @ 10:00 AM**  
Ukrainian & English

**Weekdays @ 8:00 AM**  
English

## SACRAMENTS

**Penance**  
By Appointment

**Baptism & Matrimony**  
In most instances membership  
required for six months

**Funerals**  
Membership of an immediate family  
member required

## Parish Life Council

Bob & Corinne Boyko  
734.451.1893

John & Janet Dicky  
586.755.3129

Daria Drobny  
313.791-0292

Robert Krokosky  
248.734.7078

Leo & Mary LaDouceur  
313.278.7378

Gordon Malaniak  
734.564.9817

Rev Deacon Leonard Mier  
313.584-6795

Greg & Esther Petrovich  
734.453-4354

Rafic Vawter  
313.624.9867

**Sunday, June 28 - 4th Weekend After Pentecost - Tone 3**  
**10:00 AM + Volodomyr Domorasky; Jaroslava Zalopanyj**

## **5th WEEK AFTER PENTECOST**

**Monday, June 29 - SS Peter & Paul - Preeminent Apostles**  
**8:00 AM - Special Intention**

Tuesday, June 30 - Synaxis of the Twelve Apostles  
*No Service Scheduled*

Wednesday, July 1 - Cosmas & Damian, Unmercenaries  
*No Service Scheduled*

Thursday, July 2 - Deposition of the Robe of Mary, the Mother of God  
*No Service Scheduled*

Friday, July 3 - Hyacinth, Martyr  
*No Service Scheduled*

Saturday, July 4 - Andrew of Jerusalem - Independence Day  
*No Service Scheduled*

**Sunday, July 5 - 5th Weekend After Pentecost - Tone 4**  
**10:00 AM - Special Intention - Liturgy Streamed**

*(Continued from page 5 - Living The New Life)*

readers, have you come to an answer for yourself about what the meaning and purpose of your life is? I truly believe that there is no right or wrong answer, by the way, but an answer that makes sense to me and helps me to deal with the challenges and afflictions of life.

Take time to ask yourself this question: *What is the meaning and purpose of my life?* and then try to formulate an answer. This easy or perhaps difficult exercise will help you to become more focused. Then all you have to do is to decide how close you are presently to this answer and then think about things that can lead you to achieving the answer that you have formulated.

This is probably less difficult than you can think. All it needs is a little focus. Trust your gut. God's Spirit will lead you to the right answer for you!



<http://www.stmichaelarchangel.org> - and - [Facebook.com/stmichaelugccdbn](https://www.facebook.com/stmichaelugccdbn)

## BECOMING A HEALING PRESENCE



The healing heart is one that is a chapel for Jesus, for His Name to dwell in. The Name of Jesus is a burning light, acting as a lens or prism; it can gather and direct light until Fire (healing power) is kindled in us.

In the bible, God is presented as having a heart of His own. “But now your kingdom shall not continue. the LORD has sought for Himself a man after His own heart, and the LORD has commanded him to be commander over His people (1 Samuel 13:14). And “He raised up for them David as king, to whom also He gave testimony and said, ‘I have found David the son of Jesse, a man after My own heart, who will do all My will ‘” (Acts 13:22). God’s hear is a heart of love.

We are made in God’s image and likeness. His being, His heart becomes our heart to the extent that we are capable of opening ourselves to His Divine life. As Alexander Solzhenitsyn wrote, “The battle line between good and evil runs through every human heart.”

I would ask you to think about this quotation. Is this not true? The battle line between good and evil does run through every human heart. It is the place where our personal battle takes place. It is all about what we believe and hold to be true, even though it may not be what us “generally” thought to be true.

The heart is where we heal or restore our baptismal grace. St. Gregory of Sinai said that we restore the grace of baptism through many labors in following the commandments and through a constant invocation of the Lord Jesus in prayer: “Let us have only this work of prayer in our heart, without forms, without images, till it warms our heart and makes it burn with ineffable love of the Lord.

I believe that God directs us through our hearts desires in many ways. Why is it that we have “inspirations” to do something? Our hearts seem to call us to engage ourselves in certain projects. Why? Is it not, perhaps, God’s Spirit calling us to live a certain way?

Now the problem is that many may say that my hearts desires are filled with personal pleasures and things. Is that God’s Spirit calling me to pursue personal pleasures and special possession? I truly have to believe that the answer to this is NO. When my heart calls me to do loving things for others, it is also calling me to do loving things for myself. So there has to be a certain amount of discretion. God always calls us to “good.”

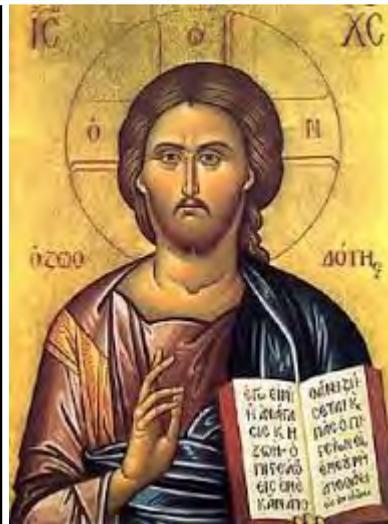
## SOMETHING MORE ABOUT SACRED SCRIPTURE

It is the faith of our Church that the Bible, as the divinely-inspired Word of God in the words of men, contains no formal errors or inner contradictions concerning the relationship between God and the world. There may be incidental inaccuracies of a non-essential character in the Bible. But the eternal spiritual and doctrinal message of God, presented in the Bible in many different ways, remains perfectly consistent, authentic, and true.

The Bible has many different human authors. Some books of the Bible do not indicate in any way who wrote them. Other books bear the names of persons to whom authorship is ascribed. In some cases it is perfectly clear that the indicated author is in fact the person who actually wrote the book with his own hands. In other cases it is as clear that the author of the book had another person do the actual writing of his work in the manner of a secretary. In still other cases it is the Tradition of the Church, and not seldom the opinion of biblical scholars, that the indicated author of a given book of the Bible is not the person (or persons) who wrote it, but the person who originally inspired its writing, whose name is then attached to it as its author.

In a number of instances the Tradition of the Church is not clear about the authorship of certain books of the Bible, and in many cases biblical scholars present innumerable theories about authorship which they then debate among themselves. It is impossible to establish the authorship of any book of the Bible by scholarship, however, since historical and literary studies are relative by nature.

Because our Church teaches that the entire Bible is inspired by God Who in this sense is its one original author, Church Tradition considers the identity of the human authors as incidental to the correct interpretation and proper significance of the



the books of the Bible for the believing community. In no case would the Church admit that the identity of the author determines the authenticity or validity of a book which is viewed as part of the Bible, and under no circumstances would it be admitted that the value or the proper understanding and use of any book of the Bible in the Church depends on the human writer alone.

The Church found something in the writings contained in the Bible to be “inspirational” and providing the Spirit of God, helping man to understand life.



# THE EASTERN HERALD

## СХІДНЬЙ ВІСНИК

The Weekly Newsletter of Very Reverend Canon Wayne J. Ruchgy, Ph.D.  
Vol. 67 No 26 4th Weekend After Pentecost June 27-28, 2020

### THE IMPACT OF PENTECOST

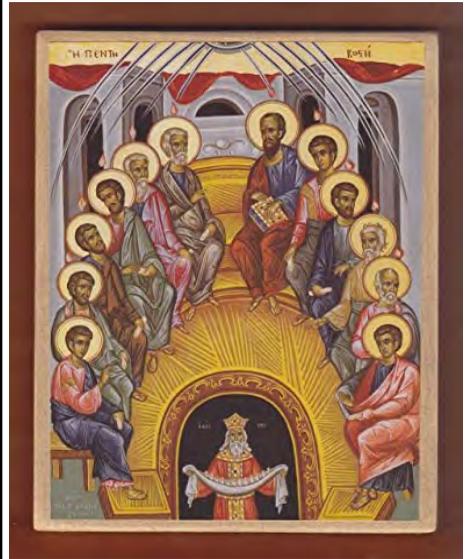
If I believe that God has implanted His Spirit within me, then it is absolutely possible that I can learn to embrace the Jesus WAY of living. I have to learn how to live the way that He did. It doesn't just come naturally to me. Just as we are born without knowing anything and have to learn about life, ourselves and creation, so too we have to learn how to be God's children - to be spiritual-physical beings that have free will and share, in a finite way, other powers of God.

So Pentecost reveals to us that we have all the tools needed to transform ourselves into truly spiritual people - to allow us to achieve the goal of life, namely to become saints.

To be a saint doesn't mean that I will be absolutely perfect and never make a mistake. To be a saint means that I have set a goal for myself in this life and that goal is to become more like Jesus Christ. It means that I will work at using the potential I have for a changed life to actually change my life. I will grow in my awareness of God's Spirit within me and make every effort to follow the insights He gives me.

As one might guess, this all requires that I constantly assess my thinking and living and see how it compares to how Jesus thought and lived. It means to take an intelligent approach to spiritual growth by reinforcing the positive aspects of my personality and character.

Behavioral psychology tells us that the way to shape behavior is by reinforcing "good



behavior" and not focusing on punishing bad behavior. So, if I identify my positive strengths and then work to use them more frequently than my negative strengths, I will begin to grow.

I always say, don't bite off more than you can chew. One little step at a time allows for progress. I can't change everything about my life all at once. Be patient with yourself but be diligent and keep your eyes focused on the goal.

### *Nowhere in Israel Have I Found as Much Faith*

In the Gospel we heard our own faith extolled as it was manifested by humility. The Lord Jesus agreed to go to the centurion's house to cure his servant, but he replied: I am not worthy to have you under my roof; only say the word and my servant will be healed. In protesting his unworthiness the centurion showed himself worthy to have Christ enter not his house but his heart. Yet he could not have said this with such faith and humility unless he already bore within his heart the One he was too overawed to have within his house.

In any case, there would have been no great happiness at the entry of the Lord Jesus within his walls if He were not present in his heart. ... The centurion's house He did not in fact enter, but He took possession of his heart. The centu-

tion said: I am not worthy to have you under my roof. The Lord praised the faith shown by his humility, replying: I tell you, not even in Israel have I found faith like this. He meant Israel in a physical sense, for the centurion was already an Israelite in spirit.

The Lord had come to the people of Israel, that is to the Jews, to seek out the lost sheep first among that people in whom and from whom he had taken flesh; but not even there, He says, did He find such faith. We can only judge a person's faith from a human viewpoint; but He who sees the heart and whom no one ever deceives testified to the state of this man's heart: on hearing the centurion's humble words He pronounced His assurance of healing.

*St. Augustine of Hippo*